1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
Lesu

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Tsndiwes.
Nabuath.
Lendut (foreign).
Punbunaba.
Mulaiga.
Muhtin.

Only one folk-tale, which in any way indicated descent from the *tsenalis* animal was told to me, and that referred to the *Kaba* clan, whose totemic animal is the female snake named Muvil. The tale tells how a *kaba* man named Subling was walking in the bush and heard a child cry. On going to the place from which the cry came he found a human infant, a female child of the snake, Muvil. The man took the child home with him and told the snake mother to follow. Subling and his wife brought up the child whom they call Pusaling, and Muvil, the snake mother, remained near the house until the child reached puberty and married. She had many children, all of whom of course belonged to the *Kaba* clan.

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Besides the clan animal each piece of clan land is inhabited by the *gas*, a double of each living member of the clan. It is difficult to get a very exact idea of the *gas*, other than that each man, woman, and child possesses one, that it dies when its human counterpart dies, that it may take different forms (in one tale it appears as a dwarf), that it lives in a *lima* tree, and that it is rarely seen by its human counterpart. However, occasionally the folk-tales recount a meeting between a human being and a *gas*. One of the most interesting concerns the adventures of a man named Muk, a member of the *Sinpop* clan, who lived in the hamlet of Penguli. One day all the men of this hamlet, including Muk, went fishing, and after they caught the fish they made a fire and prepared them for cooking. They had brought no taro with them, and so Muk returned to the hamlet to

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614 get some. With the taro he received from the women, he
774 was on his way back to the men on the beach, when he
773 came upon a group of *gas*, whom he mistook for men from Penguli; his own *gas* was among them. They said, "Who are you?" and he replied "Muk," and then they showed him his *gas*, also named Muk. They told him to catch a very large fish named *Un*. This he did, but the fish was too heavy for him to lift. His *gas*, however, lifted it without any effort.[1] Muk wanted to go now and find his companions, but the *gas* would not allow him to return, and took him, unwillingly, with them to the bush.

In the meantime all the men were waiting for Muk to come with the taro; finally, they had to eat the fish without it. When they returned to Penguli, they asked the women what had happened to Muk, and they could only tell how they saw Muk start off with the taro to join the men. They assumed that Muk was dead; his wife and clan relatives wailed, and preparations were begun for the mortuary rites.

However, the next day Muk returned to Penguli and related all that had happened to him, how he was not killed by the *gas* because his own *gas* protected him and did not permit the others to kill him. Muk recounted how, when the *gas* ate, the food did not stay long in their stomachs, and how immediately after eating they defaecated. The *gas*, including his own, overheard Muk telling this tale; they were cross and immediately strangled and killed him. The *gas* were never seen again. The mortuary feast was made for Muk.

614 The clan and moiety are much more than mere totemic
616 divisions of the society, for they are also very active function-
582 ing units. Since the moieties are exogamous, they set the structure for sex life. Members of the Hawk moiety must

[1] Many other tales stress the strength of the *gas*, which can break a man in two as if he were a small branch of a tree, or lift up a house and carry it away, etc.

2:Powdermaker E-5 (1929-30)1931 OM10 New Ireland OM10
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and is divided into hamlets. The village of Lesu, where the writer lived, has 222 inhabitants living in fifteen hamlets. Each hamlet has its own cemetery and every native wants to be buried in the cemetery of the hamlet in which he was born.

Only the death of a very old person is considered normal. When a native who is not old dies (*i.e.*, one still able to work), his death is usually attributed to black magic. The rites are similar for all deaths, but at the death of an old person they are the most elaborate. The number of people at a funeral, the size of the feast, the elaborateness of the rites, are all graduated nicely to the age of the dead person.[2] If an infant is born dead there are no rites at all. It is buried immediately without feast or wailing. The funeral of a child takes place on the day of the death and is attended only by the people of the neighbouring hamlets. The funeral of a mature person, but not a very old one, will be held the day after death and will be a village affair, with some members of neighbouring villages there. The funeral of a very old person is a large inter-village affair, many people coming from quite distant settlements, and the body will be kept for two or three days before burial. The pattern at death is the same as it is during life. It is the old men and women who are the most important people and who are the leaders of the community.

While alive each person has a double called a *gas* which lives on the ground belonging to his totemic clan.[3] This *gas* is not seen by its living double, although there are rare occasions mentioned in folk tales when a man has met his *gas*. When a person dies his *gas* dies too. At the time of death there issues from the dying man, with his last breath, his *tinuato* or ghost, which has no connection with the *gas*. The *tinuato* dwells in the body while the native is alive and comes out only at his death, while the *gas* always dwells outside on the clan land and dies when the person dies. The *tinuato* or ghost continues to live, but its place of existence and manner of living are very vague. It belongs to the realm of the supernatural, about which no questions are asked. For a month or so after death

[2] Cf. Camilla H. Wedgwood, Death and Social Status in Melanesia, *J.R.A.I.*, Vol. LVII.

[3] *Vide* the writer's Report on Research in New Ireland, *Oceania*, I, 1931, 357.